

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, MAY 31, 1900.

VOL. II, NO. 29.

Miss Lucy Prentiss Barber received gold medal at Tuscaloosa, Female College for ready writing.

We learn with satisfaction that Rev. J. R. G. Hewlett, the new pastor at Cleveland, has made a good start in his new field.

THE BAPTIST acknowledges an invitation to be present during Commencement week at the Columbian University, May 27-30.

We had a pleasant hour with Dr. Brough last Monday while he was in our City on his way to Magnolia to make an address that night.

Nearly the whole of the business portion of Forest was burned last week, including the A. & V. Depot. We understand that the loss was far in excess of the insurance.

The 25th Annual Gathering of the Baptist Vineyard Association will be held in Baptist Temple, Wayland Grove, Cottage City, Mass., August 12-19.

Rev. R. A. Cohron was a welcome visitor to the office of THE BAPTIST yesterday. He is second to no man in the State in his efficiency in the Lord's work.

Misses May Morten and Florence Burnett members of the First Baptist church Vicksburg were recently graduated from the Vicksburg High School with highest honors.

Prof L. T. Dickey of Hillman College leaves to-day for a rest at Asheville, N. C. This is wise. Our men who can fill important places acceptably are worth taking care of.

Cards are out announcing the marriage of Eula Buchanan Gayden to Mitchell Emmett Ward, and Inez Viola Cole to William Henry Barnes, Tuesday morning June 12th, at 9 o'clock, Baptist Church, Brandon, Miss.

Last Saturday, we had the pleasure of meeting Rev. T. S. Potts, D. D., Memphis, on his way to Clinton whither he was heading to preach the Commencement Sermon of Mississippi College.

The committee on entertainment of the State Convention to convene in this city on July 5th was appointed last Sunday in church conference. They are T. Buck, chairman; R. B. Mims, P. B. Budge, T. J. Bailey, D. S. Brown, Thos. McClelland, R. Griffith, and E. R. Manning. Further announcements will be made later.

Rev. W. E. Dear, of Louisville, Texas, was in the office of THE BAPTIST some days since. He seems to be well located, and doing a good work in his adopted State.

On Monday morning we had the pleasure of greeting Rev. A. J. Fawcett, D. D., in our office on his return from Clinton where he had been to preach the Commencement Sermon before Hillman College.

We acknowledge receipt of program of Commencement Exercises of Harmony Baptist Institute—May 26-28, 1900. Rev. J. A. Hackett, D. D., preaches the Commencement Sermon.

Gov. Longino has written Mr. Miller urging that he reconvene the State Executive Committee for the purpose of re-consideration, with a view to harmony and peace, but Mr. Miller has so far declined to do so.

"Our Baptist Young People and American Citizenship" is a neat pamphlet of 22 pages and is an address by W. J. Northern, delivered before the Baptist Young People's Union, at Hot Springs, Ark. It is timely and well worth reading.

The Presbytery of Washington has drafted an overture to the General Assembly of the Presbyterian Church for the adoption of the creed now in use by the free church of England as a substitute for the present confession of faith.

We had the pleasure of running down to West Side and preaching the Commencement Sermon before the Alcorn A. & M. College on last Sunday. The State equips this school for young Negro men just as it equips the Starkville A. & M. College for white young men. President W. H. Lanier, assisted by a strong faculty, is doing a one work for his race. About 500 have matriculated during the closing session.

Rev. J. L. Finley of Williamsburg, writes thus hopefully, "I had a good day yesterday. Fine service at Williamsburg at 11 a. m., also at Collins in the afternoon. I organized a church at the latter place with 13 members. Owing to sickness several failed that we expected would be in the organization.

"God bless you my brother, and give you enlarged prosperity in His work. You are fast winning the hearty commendation of the progressive element of our great family.

"I will begin my protracted meetings this week and then will make an active canvass for the paper."

Queen Victoria celebrated her 81st birthday on the 24th of May. Many of the royal family were present, and many congratulations reached her by wire. She has lived to a ripe old age, and is deservedly popular with all classes. Her reign has been marked by prosperity and peace in the main.

While at West Side we were entertained at the home of Dr. J. W. D. Dicks, a young physician who is taking a good stand in his profession. He does the practice for the Alcorn A. & M. College, and also for the community besides. The Doctor's courtesies brought us under-lasting gratitude to him.

A full and interesting account of the Commencement Exercises of the two colleges at Clinton will be given in next issue. Several things combined to render it impracticable to report the exercises up to date, in this issue. Suffice it for the present to say that these old institutions sustained their well-earned high reputations.

"By July 1," says Assistant Postmaster General Heath, "we hope to have a full county in each of the larger states, equipped with the rural free delivery. The system has passed the experimental stage, opposition has nearly disappeared, and the individual delivery of letters will be as natural in the country as in the city."

Rev. Albert R. Bond has resigned the care of the churches at Brookhaven and Magnolia. It will be remembered that for several weeks he was critically ill of fever. He is convalescing and will soon go to Nashville his old home for recuperation and rest. We regret to lose him from our Mississippi ministry.

The Standard, of Chicago, for the week ending May 26, contains on its first page a fine likeness of Ex-Gov. W. J. Northern, President of the late Southern Baptist Convention. It also characterizes Dr. J. B. Gambrell as "that brilliant Southerner." Dr. Dickerson is, as usual, level-headed. Come to New Orleans next May, Doctor. We are glad to have you with us.

The Convention continued the old vice-presidents for the three Boards. E. B. Miller, West Point, Foreign Mission Board; H. S. Sproles, Vicksburg Home Board; A. J. Miller, Yazoo City, Sunday School Board. No better selections could have been made. The columns of THE BAPTIST are open to you, brethren, and we trust you will make use of them for the furtherance of our work in our great State.

The Christian Observer on Baptizo.

BY R. A. VENABLE, D.D.

No. II.

Another passage to which we may direct attention as settling the fact that the word *baptizo* does not carry the idea of immersion, is 1 Corinthians, 10:2. "Our fathers were all under the cloud and passed through the sea, and were all baptized unto Moses in the sea." In the Red Sea certain persons were immersed; they were the Egyptians, and they got no blessing from it. The Israelites were baptized, but they were not immersed, and the believing ones among them got a great blessing from it. But in this baptism, the water of the sea did not come up over them; they were not put in any liquid grave.

Now, it is rather surprising that the *Observer* would say so little on this passage. Does the editor intend that his readers shall really believe that this was in fact a case of literal baptism? Does he mean that baptism was in this case by effusion? Well, we must be content to let these questions remain unanswered and ask another. Does the use of the word *baptizo* in this case show that it cannot mean immersion? Does the use of the word here show that it has a meaning which forbids the possibility of its meaning immerse in cases where New Testament baptism is designated?

1. The passage does not seem to be difficult. The apostle's thought clearly is that the passage through the Red Sea and under the cloud is an analogue to Christian baptism. This passage through the sea and under the cloud was a release of all the Israelites from their former rulers, and the old life of bondage, to a new rulership, that of Moses, and a new life. They made the passage at the command of Moses. And as Meyer says, it was a public recognition of their being his followers and being bound to obey his laws. Dr. Dods, a distinguished Presbyterian, says: "They were baptized unto Moses by their acceptance of his leadership in the exodus. By passing through the Red Sea at his command they definitely renounced Pharaoh and abandoned their old life and as definitely pledged and committed themselves to throw in their lot with Moses. By passing the Egyptian frontier, and following the guidance of the pillar of cloud, they professed their willingness to exchange a life of bondage, with its security and occasional luxuries, for a life of freedom, with its hazards and hardships, and by the passage of the Red Sea they were as certainly sworn to support and obey Moses as ever was Roman soldier who took the oath to serve his emperor."

(Expositor's Bible in loco). It is as clear as the noonday's sun that the emphasis is laid upon the idea that this passage through the Red Sea marked out the dividing line between the old life and the old rulership, to a new life and new rulership on the part of all the Israelites, just as Christian baptism marks out the dividing line between the old and the new in the believer's life.

2. The analogue does not cease with that, but there was a striking resemblance between such a passage of the Israelites under the

cloud and through the sea and that of immersion of the believer in Christian baptism. The sea was walled up on both sides of them, the cloud was above them. They were enveloped in these two elements. Myer, the prince of exegetes, says of the use of the preposition "in" before the word cloud and sea, "is local, indicating the element in which by immersion and emergence, the baptism was effected. Just as the convert was baptized in water with reference to Christ, so also, that of Old Testament analogue of baptism, which presents itself in the people of Israel at the passage of the Red Sea, with reference to Moses was effected in the cloud under which they were, and in the sea through which they passed" (*In loco*). This paper must close with three quotations. Says Dr. Philip Schaff: "The baptism of Christ in the Jordan and the illustration of baptism used in the New Testament (Romans 6:3-4; Col. 2:12; 1 Cor. 10:2; 1 Peter 3:20-21) all favor immersion rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German."

(*Didache*, p. 55-56). Let it be observed that the very passage cited by the *Observer* to prove *baptizo* does not mean to immerse. Dr. Schaff lays down as proving immersion. It is a case of a Presbyterian against a Presbyterian. The *Observer* ought to keep better informed as to what Presbyterian scholars are saying on the subject. The same Dr. Schaff says, "Finally as to the mode of administering this ordinance, immersion and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words, *Baptizo*, *Baptisma*, *Baptizmos*, used to designate the rite. Then again, by the analogy of the baptism of John which was performed in the Jordan. Furthermore, by the New Testament comparison of baptism with the passage through the Red Sea (1 Cor. 10:2,) with the flood, (1 Peter 3:21,) with a bath (Eph. 5:26; Tit. 3:5), with a burial and resurrection (Rom. 6:4, Col. 2:12). Finally by the general usage of ecclesiastical antiquity, which was always immersion." (Apostolic Church, p. 568).

Dr. Cunningham, a distinguished Presbyterian scholar, says, "Baptism means immersion. And it was immersion. The Hebrews immersed their proselytes, the Essenes took their daily bath, John plunged his penitents into the Jordan, Peter dipped his crowd of converts into one of the great pools which were to be found in Jerusalem. Unless it had been so, Paul's analogical argument about our being buried with Christ in baptism would have had no meaning. Change leads to change. Immersion was the only mode in the Apostolic church. No other would have been understood. Among the Baptists, more numerous in the new world than in the old, it is an article of faith. Complete immersion in water, after a profession of Christian belief by a person of mature years and good character, is the only way of admission to the church. It is impossible to deny, that in this they conform themselves to the usage of the Apostolic age." (Coroal Lectures for 1886, pp. 173, 180, 192). This is hard on the Editor of *The Observer*. Truly the legs of the lame are not equal.

Meridian, Miss., April 18th, 1900.

Figs and Thistles.

Don't burn the barn to kill the rats.
Greed is an incubator of monopoly.
There are no gloves made that will hide the heart-stains.

Don't waste to-day's strength fighting to-morrow's battles.

Keeping the mouth shut is one way to keep the heart pure.

We are so anxious to make a living we have forgotten how to live.

The hypocrite is putting bills in circulation without specie in the vaults.

The silence of a good man is more eloquent than the rhetoric of a fraud.

The gibes of the infidel are as pitiful as the wooden-legged man's scorn of shoes.

The school may give knowledge, but only the home can give true education.

Rev. R. W. Hooker.

I have just received the following note from Bro. Hooker:

"Have been improving very rapidly since I came here (Saltillo, Mexico). These good folks are so very kind to me, I cannot help it. I walk everywhere without my stick, and am getting strong again. * * * I start home Wednesday, the 16th, and reach Amory Saturday noon, the 19th, the Lord willing."

Our brother has been in Mexico long enough to learn that "it is not good for man to be alone." But among us missionaries "there is no telling tales out of school." I should not think of speaking about the matter publicly. So if anyone asks you about it, just say that Hooker "has gone home to recuperate and recruit!" We expect them to reach Mexico about the first of July.

J. G. CHASTAIN.

Morelia, May 16.

Gulfport Church.

The material for the church house at Gulfport has been ordered, the contract has been let and work will begin as soon as brick and lumber can be placed on the ground. We lack about \$150.00 of having money enough to complete it. Will not our ladies and our Sunday schools donate enough to meet this lack? The ladies of Gulfport will run an excursion from Mt. Olive on Friday the 15th of June. It will leave Mt. Olive at 5 a. m. Tickets will be good to return either the same day or on the regular trains on the next day. The very best of order will be maintained. The fare from Mt. Olive and all points south to Hattiesburg will be only \$1.50 to Gulfport and return. From Hattiesburg and south to Perkinston it will be only \$1.00.

This will present a fine opportunity to people all along the line to help a good cause, and at the same time visit the coming city of the State.

L. E. HALL.

Wanted.

Minutes of the following Associations:
Bethlehem, Bethel, Calhoun, Chester, Chickasabay, Coldwater, Columbus, Fair River, Gulf Coast.

The moderator or clerk of these Associations will please forward me promptly a copy of their minutes.

A. J. MILLER.

Why I Quit The Methodists.

BY ELDER JAMES G. SIBLEY.

It has been in my heart ever since I withdrew from the Methodists and became a Baptist, to give the reading public my reasons for so doing. I believe one should have reasons for every act, and I believe they should be such reasons as to fully justify his action. This position has dominated my life from my youth. Yet I have deferred laying these reasons before the public for four years. Not because I felt a delicacy in doing so, but simply because the inexorable demands of duty along other lines precluded the practicability of it. But now disease has so disabled me as to prevent my doing other things, naturally enough my thoughts turn to this theme and my hand is applied to paper.

It has also ever been my firm belief that the Bible is the pure and unadulterated word of God, and is the sole, as well as the final, authority and arbiter in all matters of religious faith and practice. Never for one moment has my estimate of the Scriptures fallen below this standard. Again, I have so long believed, that I cannot remember when I first came to believe it, that the Book is addressed to man's reason, judgment and consciousness on the grounds of proof, otherwise it could not challenge faith and demand obedience.

And again, I have believed with the fullness of my heart, as far back into childhood's blissful twilight when I toddled about my precious mother's knees, and she read to me from the pure pages of the blessed Book, and explained the simple words of the Savior, that it is one of the certainties that an honest mind being convinced of error, will surely embrace the truth and order life accordingly. And that one such should be persecuted, or even depreciated by honest people, is only to be explained upon the hypothesis that unregenerate men, like their father, the devil, hate the word of God as it is in Christ Jesus. There is one peculiarity in my case that may be common occurrence among men, though so far as known to me, it stands alone. It is this: My conscience was irreconcilably opposed to the vows a Methodist preacher is required to take, even before I joined the itinerancy. And conscience so continued with increasing power and imperitiveness, with intermissions of silence, until the lashing of conscience could be no longer endured, and my reason and knowledge did not present one single shred of evidence why this clamoring of conscience against those vows.

The period of time covered by this, to me, unprecedented condition, stretches from the summer of 1885 to the spring of 1896. And it may be possible that if I had paid as little attention to the voice of conscience as some I know, who have thought my course uncalled for and unjustified, it might be that I, too, would still be holding a book of human "Shalls" in higher credence than the Book of divine "Shalls," and bowing down to the voice of men rather than to the voice of God.

But, allow me at this point, please, to solemnly declare, that although it has cost me everything but a good conscience, and though it has brought upon me unspeakable suffering, I have not one regret, and no

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other apology to offer than a heart and head in harmony upon no less authority than the written word of God. But understand, please, that during the years from the summer of 1885, until the spring of 1896, there was no quarrel between my head and Methodism, none whatever. However, there was through this entire period, with only occasional intermissions, the most emphatic and determined conflict between my conscience and Methodism. And the strivings of my spirit were often so terrible as to produce physical prostration and force me to bed for a period of from one to three days at a time. The sole point at issue all the while, until the investigation was begun, was my vows. But of course, very soon after I had opened my head for the reception of the fullness of truth, I saw the whole Methodist system to be in conflict with the word of God. This statement means all that is purely Methodist. And this statement is true.

But to the point where the trouble began—my vows. See Book of Discipline of 1894, page 248. Run your eye down the page and you come to these words: "The Bishop. Will you *reverently* obey your chief ministers, unto whom is *committed* the charge and government over you; following with a glad mind and will their godly admonitions, *submitting yourselves* to their godly judgments?" (Italics mine.)

"Ans. I will so do, the Lord being my helper."

Now, to an honest man this vow is as sacred and as binding as an oath, and long and awful was the conflict between my head and heart on account of it. But when I could hold out no longer, being driven almost to desperation by a long suffering but outraged conscience, I considerably, yet solemnly and determinately made this vow: I will take up my Bible, and in the fear of God, its Author, carefully investigate this matter, and if I find my vows to be in harmony with its teachings I will stand by my vows if it sends me to hell; but if I find my Bible to be in harmony with my conscience and against my vows, I will repudiate them and withdraw from Methodism if it damns me in hell forever.

With this vow immovably fixed in my soul I took up the precious Book, the word of God. That is "a lamp unto my feet." But oh! with what feeling of fear and terrible tremblings? At this point there came rushing over the scenes of sensation and across the pages of memory facts and fancies, the treasures of friendships and the secret ties of consanguinity in real cyclonic rage. All my life I had revered Methodism more than all other forms of faith. For twenty years I had loved her as I loved none but mother, and for twenty years I had given myself and my all, without reserve, utterly ignoring all my own personal interests for the prosperity of Methodism. This will not be denied by anyone who knows my life from 1876 to 1896. So hope and fear held even balance while head and heart pursued the path of truth together. And soon appeared in sight the words of the Lord Jesus as recorded in Matthew 6:24, "No man can serve two masters."

I had of course read this many, many times before, but had never really understood it be-

fore. For I had been exerting all my powers to their extreme limits to serve both God and Methodism.

In accepting Christ as my sufficient Savior did I not also accept *Him as my Lord and Master*. But here I stood most solemnly pledged "to *reverently* obey" the "men who had the rule over me," and this I was to do whether it was agreeable to the will of God or the voice of conscience. But I read on until I came to Matt. 20:25, 26. And here is a case exactly parallel with the usages of Methodism. "Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." These words define correctly the law and custom or usage of Methodism, touching or controlling the itinerant system. But please notice in the 26 verse he adds immediately, "But it shall not be so among you." Meaning of course not the apostles only, but all his people and for all time to come. So it is seen that there is one thing about Methodism that is not new, and that it goes further back than 1739, though it had its origin among the heathen and is absolutely denied the people of God in the emphatic words of our Master, "But it shall not be so among you." Thus finding the word of God to be in exact accord with my conscience, a conclusion was reached at once, and I saw with certainty the only thing left me to do, and be a man, was to withdraw from Methodism and serve the Lord Jesus.

I could not do less without being criminally recreant to God, truth and conscience. And who but a coward and a sneak could be traitor to these?

Logtown, Miss., May 16, 1900.

Jackson College.

In company with Bro. Bailey it was my privilege to attend the Commencement exercises of this institution on May 17th. I presume that it is generally known that Jackson College is for the education of colored youth of both sexes, and is under the fostering care of the American Baptist Home Mission Society of New York. The President is Dr. Luther G. Barrett, a Christian gentleman and an experienced educator, who with his wife, also a teacher of fine abilities, has taken hold with us in church work and are members of the Jackson church.

The exercises were very creditable to both the faculty and students, consisting of music and addresses, the latter, upon practical subjects, were well prepared and delivered.

The College is doing a good work and deserves the practical sympathy of our people. The usual high-flown, nonsensical stuff about the negro race outstripping the white, which is often heard on such occasions, was noticeably absent in all the addresses, and the pupils spoke of their people as *negroes*, recognizing the race, not as a mark of disgrace, but as a characteristic.

The next session will open October 3d, 1900, and Bro Barrett would be glad if brethren visiting Jackson would call and look in on his work. He deserves and should have our help in all practical ways.

JNO. T. BUCK.

Jackson, Miss.

It is now proposed in the way of a compliment to Mr. Sheldon, we suppose, to show how the "Devil" would edit a daily newspaper, "if he were to undertake a job of that kind." We think that would be purely a work of supererogation. He has already been in that business too long for his methods to need any further illustration. "We also want to mention just here, lest we forget it, that we have seen some newspapers called religious, that for tricks and methods of the Satanic art would hardly be excelled by the old rascal in person."

Dr. Whitsitt evidently proves as a splitter and divider of his brethren. His late utterance in the *Religious Herald* unmistakably so positions him. Hear him, he says: "It is a fundamental principle of Baptists that succession is Anti-Christ's chief hold." (Italics mine). Here are manifestly two misleading statements.

1. That Baptists build their theory of the church of Christ upon a negation. On the contrary it rests, for its "fundamental principles" upon the eternal and impregnable rock of Christ our promise and assurance." Matt. 16:17, 18, and Matt. 28:19, 20.

2. If the dear brother was not writing still from a Pedobaptist standpoint and in frantic defense of his "church branch" idea he would not have lost sight of the fact that "succession" is one of the leading features of divine revelation and procedure. (See Matt. 1st chapter. But then the Doctor will not frighten any true Baptist out of his wits by such rattle and bluster.

If in "Guess Who's Dream is Realized" the ideal was as good even as the poetry, we would like it better. To say that the "rest and feast" is the ideal of even the average minister of the gospel, to say the least, is to classify him with the tramp and the vagabond as to motive and aim which we cannot find it in our heart to concede. We know that there is a certain element of self interest, or better, perhaps, self respect that causes preachers to be influenced by improved conditions, but much the larger aim, in our judgment, is not to secure "rest and feasting," but to reach more people and effect more good for the Master "whose he is and whom he serves."

The only authority for administering baptism is found in the commission in Matthew 28:19, "Go ye therefore," etc. To say the least of it, that order was given to baptized people, and if our Savior ever gave any such authority to any other sort of people, it doth not yet appear. Now it is Dr. Whitsitt has declared the true baptism of believers was lost way back in the centuries, and after a long lapse was discovered or "invented" in 1641, there was no baptized person there to administer it, and consequently no one with a divine commission or authority. See then the confusion that must ensue. If an unbaptized person could give a true baptism, then a person could baptize himself and if one could give himself valid baptism then, another could now, and so by our brother's logic our Lord's order and institution is brought to naught. Is not this 1641 business "confusion worse confounded?"

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"Protestant Baptist vs. Popish Baptist is the only issue of prime importance now before Southern Baptists," so writes Dr. Whitsitt. This will be news, and surprising news, no doubt, to Southern Baptists.—*Word and Way*.

No, beloved, it is not "surprising news" at all. Don't you know that Dr. Whitsitt is committed to the defense of the "church branch" theory, that is, that Baptist churches are only a "branch" like the rest of them? Of course with him, any Baptist church or member of any Baptist church who refuses to be known as Protestant is not of the branch sort. But it seems to us that the Doctor is largely in the stultifying business. If his sort of Baptists are a "branch," then a branch of what? Of the church of England dominant in 1641, and so back to the Roman Catholics? Of what else could they be a branch? Is his sort not more nearly "Popish Baptist?"

The friends of the old mother of Harlots, sometimes in their anxiety to inflame her interests greatly overdo the thing. Much of their mischievous work is done with pictures. The latest we have seen was "A Papal Blessing Scene" in the Vatican at Rome. The Pope sits on his throne in royal state with soldiers, cardinals and other attendants in position and waiting, while down in front and bowing low on her knees, is a well dressed American looking lady apparently kissing the Pope's extended foot. This picture is going about in the newspapers with the view of making converts to popery. We can see but one effect it could possibly have on all intelligent and self-respecting Americans, and that is disgust and contempt. It simply belies religion and insults all true manhood and womanhood.

A local New Testament church is a bigger thing than the Association, State Convention, or Southern Baptist Convention. It is the biggest thing in the world. The churches should settle their own difficulties and attend to their own business, and not be sending questions up to the Association. The Association can't settle anything for a church because the church is back of and above the Association.—*Christian Index*.

About all that is lacking in the above statement to make it the gospel truth is divine inspiration. The *Index*, however, might go a little farther and say with equal truth that "a local New Testament church," is the New Testament church, and the New Testament church is every New Testament church, and every New Testament church is the church built upon the rock and that every church built upon the rock is "the church of the living God, the pillar and ground of the truth."

Now that Mr. Moody is dead the secret of his power with the people comes in a new solution. He claimed himself that it was because he had received a special "endowment of power from on high," and that he never preached a sermon since then that there were not conversions. We heard him first about twenty-two years ago and thought then we saw the point, and since then we have heard him in three other meetings and have had no occasion to change our opinion. We think it

was his plain, earnest and straightforward way of putting the truth, which truth is "sharper than any two-edged sword" when directed by the Holy Spirit. But Mr. Moody WAS NOT ALONE IN THAT PECULIARITY. That unfortunate young woman, a convert (?) from Hindooism to Christianity, "Miss Sooleoon-agam Ammal," recently arrived in New York with Miss Stevens, a returned missionary, is said to be seriously troubled with the apprehension that the Hindoo priests are following her with their satanic machinations to her great injury and peril. It seems to us that what this poor woman needs above all other things is a case of genuine conversion to real christianity. If the Son therefore shall make you free, YE SHALL BE FREE INDEED.

If that "door" in China we hear so much about of late, could be "opened" wide enough for the old dowager empress to go out, there would henceforth be very little further trouble about keeping it open. Is it not a gruesome rebuke to the boasting progressiveness, that "the nineteenth century is the woman's century," that in its latest annual circle a woman should block the wheels of civilization in the largest and most populous NATION ON THE EARTH?

The same fight that is raging in England between the Evangelicals and Romanists is also on in our country, though seemingly as yet only in its incipency. The movement among the Methodists in New York to abolish the office of presiding elder, remove the time limit from the pastorate, and localize the bishops is clearly leading back to the polity of the Episcopalians out of which they came and which is at best only a step from Rome, with a wonderfully drawing tendency. Then that subtle and possibly growing attempt to mobilize all ecclesiastical organizations into one body and under one banner known as the invisible church or "church branchism" puts a phase on the fight that ought to wake our people up.

Work in the Delta.

Meetings are in progress in various portions of the Delta. Recently the church in Cleveland received eight additions to her membership, and expect some six or eight more at her next regular meeting. Pastor Maun, of Shaw, is looking for four additions to his church as a result of his meeting which suspended on account of rain. Pastor Gregory, of Itta Bena, who was assisted by Dr. Sproles, of Vicksburg, has been receiving additions to his church.

V. H. Nelson, aided by Bros. Don. Allen and R. A. Cohran, has closed a meeting at Ruleville; the result in the additions up to Thursday evening, was an increase of fifteen. Here we have no organized church; the Olive Branch church receives the members temporarily. Later in the year a church will be organized and a house of worship built.

Baptists are moving into Morehead and will add strength to our little band at that place.

Gunnison is expecting her pastor as soon as the session of the seminary closes; then our people are looking to go forward more vigorously under the leadership of Bro. E. D. Solomon.

The outlook over the entire field is encouraging and we have a mind to push the work.

R. A. COHRAN.

What Is Eternal Life?

BY E. L. WESSON.

This question correctly answered will settle forever the cavil about the security or insecurity of believers in Christ, for he said of his people, "I give unto them eternal life and they shall never perish." Whatever special texts may seem to teach they cannot, if God-given, teach anything which contravenes the Christ-given doctrine of eternal life.

First, it is best to state that the word translated eternal, or everlasting, has different meanings, suited to the different ways in which it is used, but the Scriptural phrase "eternal life" always means unending life. Surely no one will question that statement. If, then, we can agree as to what life is we cannot disagree as to the meaning of eternal life. Life is hard to define. Every effort by scientists to define it has been acknowledged unsatisfactory. We know we live, but what is life? Is life an immaterial substance which exists of itself and imparts vitality to any material substance with which it comes into harmonious union? Or is life the product of the harmonious union of two or more substances? While you answer permit me to say that, whether right or wrong; we all call the unseen immaterial substance or force which causes growth and activity life. The harmonious union of that force or substance and inanimate matter causes the growth of such matter; while disunion causes growth to stop and decay begin. The harmonious union of the same, or another force or substance, with animate matter causes animal growth, and disunion causes decay, etc. That is about all we can get from Science, but from the Bible we learn that "God breathed into man's nostrils the breath of life; and man became a living soul." Thus we are taught that the life in man was at the first the harmonious union of the Divine breath with man's material being. Whether this was physical or spiritual life we do not know, but we do know that it teaches us that the harmonious union between God and man is life to man. Taking this as our basis we say that physical life is the harmonious union between the unseen force or substance we call life and matter, and death is the disunion and separation of the two: while spiritual life is the harmonious union of the life-giving spirit of God with the spirit of man, and spiritual death is the separation of the two. All this is clearly shown by the word of God. We read in Genesis 2:18 that Rachel died, and it is written: "As her soul was in departing (for she died) that she called his name Benoni," etc. The soul departed. Separation between the physical and spiritual, and that was death. The body did not cease to be, neither did the spirit or soul but their harmonious union ceased. In Ephesians 2:12, where Paul describes the condition of the Gentiles before conversion, we read: "Ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world."—R. V. And in Ephesians 4:18 the same writer says the Gentiles were alienated from the life of God through the ignorance that was in them. Alienated there unquestionably means

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separated. That was and is still spiritual death. Spiritual death does not imply insensibility, but separation and alienation of spirit from God; and spiritual life is the harmonious union of the spirit with God through Jesus Christ. This is clearly taught in the lesson of the vine and branches, in John 15; and in the lesson on grafting in Rom. 11. Union with God is spiritual life, but not always eternal life. Adam enjoyed such union till he sinned and by that act broke the union between his soul and his God. "Eternal life is the inseparable harmonious union of the human soul with God, through Jesus Christ our Lord." "He that is joined unto the Lord is one spirit." I Cor. 6:17.

With this fact in mind Paul wrote, "Who shall separate us from the love of Christ?" Then answered his own question by saying, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8.

Eternal life cannot mean less than eternal harmonious union with God through Christ, for "In him we live, and move, and have our being," and out of him is death. In regeneration we become partakers of the divine nature. II Peter 1:4. And John tells us that the seed of God remaineth in us. I John 3:9. As it is impossible to extract from the child the blood or nature of its parents, so is it impossible to eradicate from the regenerated soul the divine nature. "His seed remaineth in him." The very words "Eternal life" exclude even the thought of death till after eternity ends." Some Scriptures seem, to some, to contradict our Lord, but unquestionably their interpretation is wrong; for God cannot contradict himself. Jesus said, "I give unto them eternal life and they shall never perish." He also said, "He that believeth on him that sent me hath everlasting life and shall not come into condemnation." Consequently no regenerate soul can die, perish, or be condemned until the Holy Christ breaks his word.

How the Sinner is Saved.

If I were called on to preach to a congregation who had never heard of a Bible; never had heard a gospel sermon; never had heard of God, or Christ; never had heard of the death, burial and resurrection of the Savior of the World, I would certainly feel that a discussion of this subject would be out of place. The very mention of God, or Christ, or the Holy Spirit would be an unknown tongue to them.

The Holy Spirit will not work without some basis upon which to operate. Hence the sinner must know of God, of Christ, of the crucifixion, burial, resurrection and ascension of our Lord. These facts being made known, the Holy Spirit is ready to accompany some instrumentality to the hearts of the people. The sinner is saved by grace, through faith, not of himself; it is the gift of God. Salvation is all of grace. No works in the plan. If the least act of man were considered, salvation would come upon the principles of justice, and could not be of grace through faith. God does the work; begins it and completes it. Man is used as an instrument. God uses him

as a mouth-piece. God sends a message through His servant, telling the sinner to repent. The unbeliever is told that he must repent; but this he will never do, really cannot do, till the Holy Spirit draws him. "No man cometh unto me except I draw him."

I place before the reader a man who has just heard a gospel sermon. The Holy Spirit has entered his heart. Up until now he has been dead, spiritually speaking. Having no disposition to be a righteous man, his life has been very sinful; but now a change is coming over him, and he has a slight degree of seriousness, something unusual. He begins to reflect and meditate, and wonders why he is so restless. The things he has been enjoying so well seem to be of less interest to him now.

So time passes on and he gets no better; seems to be right sick. Really he is getting worse; feels worse; becomes more serious, more concerned, and somewhat alarmed at his condition, and is fully convinced that he is a sinner in the sight of God.

Let us watch with interest the Spirit's progress in the heart of this man. "The law of the Lord is perfect converting the soul." So if the Holy Spirit is not rejected, the work will be completed.

As time goes by the work goes deeper and deeper, and still deeper, and the spiritual eye of the penitent is opened and he is enabled to see the sinfulness of sin, the depravity of the heart, and the dangerous relationship he sustains to God.

With still increased interest let us watch and see the final results, for this man must dye to sin; must be crucified before he can be made alive to God. There is no half work done by the Holy Spirit; a complete finish is sure. No use to define repentance to this man, or to any other man under the power and influence of the Spirit.

The work has gone on and on till a full sense of condemnation is realized. A sense of danger has produced the profoundest alarm; wretched, undone, miserable is the man. He hates sin with all the power of his mind, and he begins to cry for mercy. Now, why does he call for mercy? Why is he in such agony of spirit? Because he is suffering as he never suffered before. He is dying to sin, and the pain is so great he cries out, with all the earnestness of his soul, for help.

Poor fellow! His prayers and cries availeth him nothing!! The outward manifestations are the result of the wonderful work going on within. God is looking deep down behind the prayers at the progress of the Spirit's work in the soul. Prayer is not a condition of salvation. Faith is the only condition, and the very moment this point is reached God, for Christ's sake, will speak pardon. Only one thing now in the way. When this is removed the Holy Spirit will have completed his work. The man is trying to save himself. This is a great difficulty; but the same power that has led to every other difficulty and removed it will take this one away.

The poor man resorts to this and that measure, hoping his struggle will be ended. But he finds every effort of his own a miserable failure. So at last he is forced, by the power of the Holy Spirit, to make a full surrender—falling into the arms of Jesus. The burden is gone; the soul runs over with joy; the work is finished; a new man in Christ Jesus.

No man can be a Christian of himself. No man will ever accept Christ until he is dead to sin, and dying to sin is a dreadful experience. It does not happen to you without your knowledge of it. For as death ends life and joy begins, yes, you will know all about it and you won't forget it.

The above experience may vary in degree, but in kind it happens to every one born of the Spirit.

JOSEPH DYER.

American Baptist Educational Society.

The twelfth annual session of this national Baptist organization met at Hot Springs, Ark., on the 10th of May, 1900.

In the absence of the president, A. H. Strong, of Rochester Theological Seminary, Dr. A. P. Montague presided. He also delivered the opening address, which was a very strong presentation for institutions of learning of a high order. He spoke contemptuously of schools that did not come up to the standard of their claims.

Dr. H. L. Morehouse, of New York, the secretary of the society, reported the work of the society for the past year. Its receipts had been \$1,071,000, and its help afforded to colleges \$449,000. This did not include \$200,000 to Chicago University, by Mr. Rockefeller, which was given upon the condition that \$200,000 more be raised. This society had its origin in the felt necessity by Mr. Rockefeller that, if his benevolence was judiciously distributed, it must be done by men who knew the needs of our schools, and who would so disburse these funds as to make them double and even treble themselves. Mr. R. knows how to make money, but he confesses that he does not know how best to give it away. This society is doing wonders stimulated by his gifts, of which Mississippi College has been a recipient, and may some day receive much more.

Dr. J. C. Armstrong, of the Central Baptist, delivered a very able address on Baptist Colleges in America, and their relation to our denominational life. He showed that one hundred years ago Brown University was the only Baptist College in the United States. But even at that time, with that college we occupied advanced ground, and now we are in the front rank as educators in the nation, and our colleges do not suffer by comparison with those of any other denomination. He differed, however, with Dr. Montague with regard to schools of lower grade. He thought there was a broad field for Baptist preparatory schools, and that the education of the masses is our motto. He put in a strong plea for ministerial education, and thought our preachers ought to have the best training possible; that our denomination is strong and aggressive, just in proportion as our schools are; that we can not be too careful in selecting the men to manage our schools. They must be spiritual, loyal and energetic.

The address of Prof. D. B. Purinton, of Dennison University, Ohio, on "The Function of the Intellect in Religion," was by far the ablest address of its kind it was ever my privilege to hear. To attempt to report it is to fail. He showed that the religion that ignores the intellect of man can not long hold the respect of man. Jesus came to save the lost, the intellect as well as the heart; no man is a better Christian for being ignorant. He thought the Anglo-Saxons the best people in the world. The old Romans stood for liberty, the Greeks for learning and the Hebrews for religion. The Saxon has all the love for liberty of the Roman, the love for learning of the Greek, and the love for religion of the Hebrew. He claimed that the popular charge that the schools of learning were only schools of infidelity, as a popular

slander. Some ninety-five per cent. of the college presidents in the United States are Christians. That for a young man or young lady to take the full college course and not come out a Christian is the exception, and not the rule. He admitted that there were self-made men, but most of them worshiped their Maker. Great questions were continually coming to the surface for consideration, but certainly ignorance is no desirable factor in their solution. Intellect is the faithful hand maid of religion, and her service can not be dispensed with.

The address was analytical, profound and logical, yet it was couched in such well-chosen language, and the relation of one part to the other was so natural and transparent, that the untought listener did not perceive that he himself was an uneducated man.

If the Convention had furnished nothing more than this address, it would have been a sublime success.

J. B. SEARCY.

EXPORTS.

The announcement of a large wheat shipment to Japan sent from a Pacific port, lends interest to some figures which the Treasury Bureau of Statistics has prepared regarding the growing demand for American foodstuffs and manufactures in the Orient. Nearly six million dollars' worth of our flour went to the Orient last year, against about four million dollars' worth in the preceding year, and nearly all of it to China, Japan and Asiatic Russia; the large portion of that which reached China passing through Hongkong, to which it was accredited in our export statements. Shipments of breadstuffs in the form of wheat to the Orient, however have been in the past rare, and the large shipment of wheat just announced, shows the growing demand for our breadstuffs in that section of the world which buys annually a billion dollars' worth of goods, and which has been in the past taking less than 6% of its purchases from the United States.

That our sales to the Orient are rapidly growing, however, is shown by the latest export statistics. They show that while there has been a continued growth in our exports during the past fiscal year, by far the largest percentage of growth has been in our trade with the Orient. To Europe, our exports during the 8 months ending with February increased 5.4% as compared with the corresponding months of the preceding fiscal year; to South America, 8%; to North America, 13%; to Asia, 38%; to Oceania, 51%; or to Asia and Oceania combined, 44%; while to Africa there was a slight reduction owing to the disarrangement of commercial conditions there by reason of hostilities. Taking our exports as a whole, it is found that the increase during the 8 months has been 9%, while, as already indicated, the increase to Asia and Oceania has been 44%.

This increase in our sales to the Orient occurs in every country classified under the head of Asia and Oceania, to China the increase being from \$9,247,738 in the 8 months ending with February 1899, to \$10,335,485 in the 8 months ending with Feb. 1900; to British East Indies, from \$2,845,196 to \$3,

124,169; to Hongkong, from \$4,732,072 to \$5,136,162; to British Australasia, from \$12,525,365 to \$17,999,403; to the Hawaiian Islands, from \$5,608,000 to \$8,546,859, and to Japan, from \$10,505,854 in the 8 months ending with Feb. 1899, to \$18,344,179 in the 8 months ending with February 1900.

This phenomenal increase in our exportations to the Orient, and especially to Japan, is the more surprising because of recent information from Japan which shows that the general importations of that country have been greatly decreased under its new tariff, which is mildly protective. The total imports of Japan in the year 1899, were 220,367,622 yen, against 277,502,157 yen in the preceding year; the value of the yen being .498c. Thus it is seen that while Japan is decreasing her general imports, she continues to rapidly increase her exports from the United States.

The remarkable growth of our exports to the Orient, however, only become fully apparent when the figures of the present exports are compared with those of a few years ago. For instance, our exports to Japan in the fiscal year 1893 were but \$3,195,494, and in 1899 they were \$17,264,688, and seem likely to be \$26,000,000 in the fiscal year 1900. To China, our exports of 1893 were \$3,900,457, and in the present fiscal year will be in round terms \$15,000,000. To Hong Kong our exports during the period have doubled, being \$4,216,502 in 1893, and promise to be over \$8,000,000 in the present fiscal year. To Australasia the exports of 1893 were \$7,921,228, and promise to be fully \$24,000,000 in the present fiscal year. To Asiatic Russia the exports of 1893 were less than a quarter of a million dollars, but will reach fully \$2,000,000 in the fiscal year about to end. Even more remarkable, however, is the growth in our exports to the Hawaiian and Philippine islands. To the Hawaiian islands the exports of 1893 were \$2,827,063; in 1899, \$9,305,470, and in the fiscal year 1900 promise to be fully \$12,000,000; while our exports to the Philippines, which in 1893 were but \$154,378, will in the present year exceed \$2,000,000. Considering our exports to Asia and Oceania combined, the total for the fiscal year 1893 is \$27,421,831, for 1899 \$78,235,176, and for the fiscal year about to end will exceed \$100,000,000.

The following table shows our exports to the principal countries of Asia and Oceania in the fiscal years 1893, 1896, 1899 and 1900, the estimate for 1900 being based upon the actual figures for the eight months of the year already reported:

	1893.	1896.
Japan	\$ 3,195,494	\$ 7,693,685
China	3,977,457	6,941,933
Hong Kong	4,216,502	4,691,201
Asiatic Russia	145,911	568,002
British Australia	7,921,228	12,748,074
Hawaii	2,827,653	3,985,707
Philippines	154,378	162,446
All Asia and Oceania	27,421,831	42,827,258
		1900.
	1899. (Estimated.)	
Japan	\$17,264,688	\$26,000,000
China	14,493,440	15,000,000
Hong Kong	7,732,525	8,000,000
Asiatic Russia	1,543,126	2,000,000
British Australia	19,777,129	24,000,000
Hawaii	9,305,470	12,000,000
Philippines	404,193	2,000,000
All Asia and Oceania	75,235,176	104,000,000

Census Queries.

The blank schedules to be used in the next census are now being distributed by the Census Office to the enumerators, who will start the work on June 1. The schedules contain questions which some persons may think prying, purposeless, or excessive in number. But their number and character have been determined by Congress, not by the Census Office, and all of them have been asked in previous censuses. The only important change since 1890 is that some questions have been abandoned.

People are often offended at the question, "How old are you?" and are apt to wonder what use the Government can make of their replies. Taken as a whole the replies are as important as any class of information the Census Office collects. Age returns penetrate and elucidate every other branch of statistical knowledge. They show where child labor is prevalent, and where the proportion of persons able to support themselves is large or small. They reveal the great number of colored children and the short life of the negroes under present conditions. They make it possible to ascertain whether the average length of life is increasing or decreasing; how many men the nation contains who are capable of voting or of bearing arms; and whether the relative number of children is increasing or decreasing.

In Mohammedan or semi-civilized countries like India householders are often unwilling to answer the questions regarding the sex of persons in the house, but in civilized countries where the sexes are regarded as on an equality, such unwillingness does not appear. The answers to the questions show that in nearly all cities the females outnumber the males and that the same is true of most of the states along the Atlantic coast. The belief is widespread that taking the world in general there are more females alive at any given time than males, and that if it were not for immigration there would be more females in the United States than males. But census statistics show that we can not explain the great excess of males (over one and a-half million) in the United States by immigration alone, for when the foreign-born are left out of account, there are still above 600,000 more males than females.

Few would dispute the necessity for asking questions regarding race. All arguments regarding the future of any particular race in this country like the Indian, the negro, or the Chinaman, must hinge upon the returns of the census. With the Indians, moreover, it is of the highest importance to learn what success the policy of the Government has met with in establishing them apart from their tribes and reservations, and whether such Indians are increasing or decreasing.

Some mothers may shrink from stating the number of children they have had and the number who are living. But from the answers to these questions, the country will learn whether the native American population is holding its own, or whether, as some have claimed, it is being gradually supplanted and displaced by the children of recent immigrants.

In the light of such explanations, and only a few of the most important questions have been touched upon, it may perhaps be clear to the public that no question has been ordered by Congress, or has been asked by the Census office which, if properly and correctly answered, will not lead to suggestive inferences regarding the American people and their work.

An Invitation.

A most cordial invitation is extended to all who are interested in the careful study of *The Word of God* to meet in Conference at Winona Lake, Indiana, August 19 to 29. Winona Lake is on the Pittsburg, Ft. Wayne & Chicago Railroad, and on a branch of the Big Four Railroad (station at Warsaw). It is easy of access; is a delightful place for rest and spiritual refreshment. It is most inexpensive. Those desiring rates of board and railroad travel may write Rev. C. C. Dickey, D. D., Indianapolis.

The Conference was inaugurated four years ago. The coming Conference will be the sixth. The attendance has grown from thirty-five to two thousand.

Our speakers have been of the highest order, among them Rev. F. B. Meyer, Rev. G. H. C. McGregor, and Rev. G. Campbell Morgan, all of London. This year among other speakers we shall have the following:

Rev. Geo. T. Purvis, D. D., LL. D., of New York City.

Rev. W. C. Moorhead, D. D., of Xenia, O.
Rev. J. M. Stiller, D. D., Baptist Theological Seminary, Crozier, Pa.

Rev. J. F. Carson, D. D., Brooklyn.
Rev. Cornelius Woelfkin, Brooklyn.
Mr. S. T. Gordon, Cleveland, O.
Mr. J. S. Freedenburgh, Springfield, Ill.

A special series of Bible Studies for Young People will also be held under the direction of Mr. Don O. Shelton, of New York. Mr. Shelton has rare ability in this work, and will bring a blessing to many hearts.

Everything possible shall be done for the comfort and spiritual uplift of the friends accepting this invitation.

J. WILBUR CHAPMAN, Director.

A Letter.

I write you these few lines this morning to ask you to say through our paper to my many friends that I am at Browns Wells, for a few days as I am very much run down, my health not good. I will take a few days rest until about the first of June and I will return to my work and home again.

My churches are moving along very smoothly, we are doing more for missions this year than in the years that have past. One of my churches, namely Magees Creek talked of sending me to the Convention. I hope that that spirit will grow until next year and we shall all go to New Orleans and help the home board convert that wicked city.

The Lord bless the Editor and may the paper grow in favor and usefulness among all the people until the kingdoms of this world become the kingdoms of our Lord and his Christ.

J. L. PRICE.

The Baptists.

"The Baptists are the leading denomination in the South, and their Convention just held in Hot Springs, Ark., was evidence that they are expansionists in national policy as well as in religion."

Texas seems to lead the Southern Baptists in the persons of Drs. Gambrell and Cranfill, who are very able and progressive men. They were among the chief promoters of the successful effort to unite the Baptist home mission boards in a system of co-operation."—*Independent*.

Hillman College. . . .

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Published Every Thursday.

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON. MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscripts to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

"Jean Val Jean."

On April 19 we made mention of a production of Rev. Oscar Haywood, of Jackson, Tenn. We called it a sermon, because he had so named it; but upon a careful re-reading of it we unhesitating pronounce it no sermon at all. He announces as his text, Acts 9:8-10: "And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand and brought him into Damascus. And he was three days without sight and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias." Dr. Haywood's treatment of this text reminds one of Artemus Ward's lecture on "Sixty Minutes in Africa." After saying, "Africa is my subject," and making a signal digression of about an hour, he said, "Africa, ladies and gentle-

men, is my subject. You wish me to tell you something about Africa. Africa is on the map—it is on all the maps of Africa I ever saw. You may buy a good map for a dollar, and if you study it well you will know more about Africa than I do. It is a comprehensive subject, too vast for me to enter upon to-night." So the doctor takes a great text and forthwith leaves it, as if to say, "It is too vast for me to enter upon. You may buy a Bible for a dollar, and if you study it you will know more about Paul's conversion than I do."

We pronounce the piece a fine production, and have only meant to say that it is wrongly classified. If it were relieved of two things—its text and its characterization as a sermon—we should have no adverse criticism for it. It is worth reading; but one ought to read it with the distinct understanding with himself that it is not a sermon—only a discussion of Victor Hugo's greatest hero.

"New Missions and Advance in the Work."

"We note with gratitude to God, that the churches have so cheerfully responded to the recommendations of the last Convention of an increase of 25 per cent. in contributions over the preceding year, and thus enabled the Board to send out sixteen new missionaries, and profoundly grateful to God are we that the Holy Spirit has blessed the laborers in so great measure with his presence that a greater harvest of souls has been gathered into the kingdom of our Lord than in any previous year of our history.

"It seems to your committee that this larger blessing of the Holy Spirit constitutes his appeal and command for a forward movement—projecting the work on a basis in advance of any endeavor ever known in the history of the Convention. From fields already occupied, and where the battle rages, our brethren and sisters plead for additional men to come to their help, that the work may be the more efficiently prosecuted at the base, and be pushed forward into the regions beyond. That this may be done we recommend—

"1. That the Board be requested to project the work on a basis of \$200,000.00.

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May 31,

1900.

Sunday School.

LESSON FOR JUNE 3, 1900.

BY W. F. YARBOROUGH.

The twelve sent forth. Matt. 9:35; 10:8. GOLDEN TEXT.—It is not ye that speak, but the spirit of your Father which speaketh in you. Matt. 10:20.

CONNECTION.

After Jesus had finished the group of parables from which those of the last lesson were taken, he went across the sea of Galilee with his disciples. Worn with the day's work, he fell asleep in the stern of the boat, when a great tempest swept down on them and the waves were about to engulf them. Awakened by his terrified disciples, he stilled the tempest. Beyond the Lake in the country of the Gadarenes, he healed two fierce demoniacs, the demons leaving them and entering into a herd of swine. The swine thus possessed ran off of a steep bluff into the sea, and were drowned. Having been besought by the inhabitants of those parts to leave their country, he returned to the other side of the sea and visiting Nazareth was again rejected. Some harmonists, however, would place Matthew's feast and the healing of Jairus' daughter after the return to Capernaum and just before the rejection at Nazareth. The sending forth of the Twelve grew out of this journeying about Galilee. This is a second and possibly a third journey around Galilee.

EXPLANATORY.

Verses 35-38. As Jesus traveled about Galilee visiting all the cities and the villages he did a three-fold work—taught, preached and healed. There may not have been a great deal of difference between his teaching and preaching, but the latter was with special reference to his mission of establishing a kingdom. He proclaimed the good tidings of the kingdom. Observe that Jesus' life is very busy. A great deal is crowded into a few brief months. Robert Hall says: "He crowded into three short years actions and labors of love that might have adorned a century." As he journeyed and the crowds flocked about him he was moved with compassion because of their destitute and distressed condition. They were like sheep not having a shepherd, a condition that would appeal to us much more forcibly if we were acquainted with oriental methods of keeping sheep. If in any way the sheep lost their shepherd they became scattered and went running in every direction with a frightened look described by our Savior as distressed. It was at some particular point on this journey that such a sight of spiritual demoralization presented itself. The false teachers of the time had deserted them so far as rendering any spiritual help was concerned and their destitute condition appealed to the Savior. Not only was his compassion stirred, but he saw souls, like a harvest of wheat, going to waste and ruin because of a scarcity of reapers, which led him to say "the harvest truly is plenteous, but the laborers are few." The situation called for earnest thought and attention. Help was needed and with him there was one

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unfailing source of help. Prayer was his remedy for the ills of life. He exhorted the disciples to pray to the Lord of the harvest to send forth (thrust forth) laborers into his harvest. Whether they knew it or not their praying was to result in their being sent forth themselves.

Verses 1-4. The twelve had been with him about a year, and had learned something of their Master's method of work. Doubtless in some small degree they shared their Master's compassion for the multitude and were ready to thrust in their own sickles and reap some of this precious harvest going to waste. One thing they lacked and that was power. Calling them to himself Jesus gave them authority over nature to heal diseases and cast out demons. These first laborers in the harvest field of the world were prototypes, in this respect, of all their successors. The missionary must feel the hand thrusting him forth, must be endowed with power, spiritual power, and must know how to preach the kingdom. The names of the Twelve occur in four different lists, Matt. 10:2f; Mark 3:16f; Luke 6:14f; Acts 1:13f. A comparison of these lists would suggest some interesting points. Simon Peter comes first, Judas Iscariot last, in all. There seems to be three groups of four, each group beginning in each list with the same name. (1) Simon Peter, (2) Philip, (3) James, the son of Alphaeus. Considerable variety appears in the arrangement of the other names, yet a reason can be found for these variations. Thaddeus, and Judas, the brother of James, have been regarded as different names for the same person, while Bartholomew is regarded as another name for Nathanael. Matthew arranges them in pairs, while Mark plainly states that Jesus sent them forth in twos. They go forth equipped as the representatives of Christ to assist him in caring for the lost sheep of the house of Israel.

Verses 5-8. The fact that this mission was to be restricted to Jews gives a transient and temporal nature to the instructions given. The spiritual endowment not to work miracles, but to witness for Christ was permanent, while the particular form of the instructions served their day and passed away. The Twelve were not to waste time and energy by going into any way of the Gentiles or any city of the Samaritans. If the gospel was to be a world-wide power it must get some hold in the country where it originated or else its enemies would say it had been rejected where best known and was therefore unworthy the consideration of those further away. It was the divine plan that the Jews should have the first chance. It was so in Paul's preaching. This instruction of our Lord was no limitation to a world-wide proclamation of the gospel. "The times of the Gentiles" would come and before he returned to the Father he gave instructions concerning them.

The substance of the preaching of the Twelve was to be "the kingdom of heaven is at hand," the same message which John the Baptist had proclaimed and with which Jesus had begun his ministry. The fuller preaching of reconciliation for sinners was to be reserved until after Jesus had left them. As they preached they were to heal the sick,

raise the dead, cleanse the leper, cast out demons, in short, performing the miracles which their Lord performed. They were to assist him in his great work and were to be in a true sense his representatives. Their miracles were their credentials.

The principle that must actuate them must be the same as that which had been used toward them. They had received gratuitously and so must give in the same way. As they went about healing the people they would have the opportunity to enrich themselves, but Jesus tells them to give gratis. This rule is still observed in new mission fields though the same social conditions do not exist to insure the missionaries being cared for, and so their support has to be provided for at home. The gospel must never be made a matter of merchandise. Judas would no doubt have made good use of this opportunity for gain had he not received these instructions.

PRACTICAL POINTS.

1. If preachers are to be like Christ they must be very busy men. There is no place in the ministry for a lazy man.
2. A vision of the lost multitudes will fill with tender compassion every soul that is akin to Christ. He that is indifferent to the conditions of the lost must know but little of a Savior's love.
3. It is our duty to pray that men be thrust out into the field and the chances are that we will be sent in answer to our own prayers.
4. Our Lord has set the precedent for reaching the people through ministering to their temporal needs. The church that succeeds in winning souls must be ready to use all legitimate means to attract the unsaved by a liberal beneficence. Christianity often reaches the soul by way of the body.

Port Gibson Continued.

For the satisfaction of many kind friends who contributed to the Port Gibson "pastor's home," I use this means to say that \$560.00 raised for this purpose has been turned into the treasury of our church. Three hundred dollars more would have bought the home. Two hundred of these were pledged to be paid before Jan. last, but did not materialize. There is a whole lot of folks who can't do what they say.

Bro. Butler from Natchez will hold us a meeting, beginning about the 20th of June. Please, brethren, pray for us.

J. E. PHILLIPS.

The Convention.

The next Baptist State Convention will meet in the city of Jackson on the 5th day of July. Inasmuch as we have had smallpox here, we deem it due to the brotherhood to say that pastor Yarborough and the editor will see to it that no person attending the Convention shall be located in a house where any one has had smallpox. We feel that all will be just as safe in Jackson as any where else.

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Fine figured Organdies, White Lawns and Piques, at 10c. a yd.

Heavy welt White Piques at 15c. a yard.

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Pure White French organdy, 66 inches wide, 35c., 40c., and 50c. a yard.

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New Poplins, pastel shades, at \$1 per yard.

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New Einen lined Blister Crepons, at \$1.25 a yard.

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Skirt Bargains.

Heavy black Taffeta silk skirts, lined and interlined, at \$6.75 and \$9 each. They hang and fit perfectly.

Tan, Brown and Black Venetian Skirts, tailor seams, lined and interlined, perfect fitting garments at \$5.50 each. The material this skirt is made of sells for \$1.25 a yard.

Brown and gray Cheviot skirts, black silk applique on front and back, lined and interlined, made by tailors. Our price, \$4.50.

Black broadcad silk skirts, box pleat back, percaline lined, at \$4.50 each.

Black broadcad silk skirts, plain back, lined and bound, at \$3.50 each.

Black serge skirts, applique trimmed, box pleat, percaline lined, at \$2.95.

Black serge skirts, box pleat back, lined throughout, at \$2 each.

Black brilliantine skirts, cambric lined, at \$1 each.

Black duck and white pique skirts, 50c. each.

Brown crash skirts at 25 cents each.

The Home.

CREDIT.

BY LYMAN J. GAGE, IN YOUTH'S COMPANION.

The Cementing Power of Credit.

Faith, confidence, credit are, in fact, indispensable to anything resembling a civilized social condition. Lacking these, society would be like a great building, composed of loose stones, poorly related, one upon the other, always in danger of disintegration. With these society may be compared to the same structure, all the parts bound together by the unifying power of an imperishable cement.

In domestic life, wife and husband each credit the other with affection and fidelity. The father and son, the wife and daughter are happy in their relations to each other because of this mutual confidence and trust; and in this positive form, the faith we possess, the credit we give each to the other, for the possession of qualities we admire, constitute the very sweetness of life.

It is to credit, however, in its relation to business affairs that I confine my remarks. Everybody understands, in a vague way, at least, the tremendous power embodied in the great steamships, which carry the products of industry across wide oceans. Many of us have seen the great chimneys vomiting forth fire and smoke from the huge furnaces and mills where steel and iron are rolled and worked into various forms as deftly and easily as the child fashions rude forms from the yielding clay. These expressions of physical power excite our wonder and admiration. We grow proud and exultant as we realize the conquest they enable us to achieve in our struggles with nature's forces. Yet that power called credit accomplishes results hardly less wonderful, certainly not less useful.

Credit performs its office so gently as nearly to escape observation, and is so intimately related to the daily life of the people that we almost fail to notice it. What, then, is this force to which the name of credit has been applied? It is not a physical energy, like gravity, heat, or electricity. It is merely a sentiment of the mind. Under its influence the owner of goods or property becomes willing to part with them, passing their ownership and control over to another without payment therefor, his inducement to such action being merely the promise of payment at some future time. And yet so

universal has become the action of this sentiment, so far-reaching is the power and use of credit that were it to generally fail to operate, a paralysis would fall upon commerce and industry. Factories would be closed; farms go untilled; ships lie idle in our harbors; hunger and misery would overtake the population.

The Vast Web of Credit.

Like a vast web, credit spreads through civilized society. The laborer and domestic give credit to their employers for a week or a month's use of their services. The retail dealer gives credit to the laborer or the mechanic for a week, or a month, to the extent of his family's needs. The retailer constantly carries a part of his goods by virtue of the credit he enjoys with the wholesale dealer. The latter buys upon the promise of a future payment, from the importer, the manufacturer and the producer.

The annual production in our country of raw products and finished goods amounts to sixty thousand millions of dollars. The total of money in circulation among the people, including paper money, is itself a credit instrument, is less than two thousand millions. It needs but a thought to show how perfectly inadequate is that sum to accomplish the transfer of the products of the farm, the factory and the mine if cash itself was necessary in every act and instance of exchange.

Now I have come to the point where the inquiry should be raised as to the reason for assurance that he will finally be paid, which must animate the mind of the man who parts with his services, or his property, without an immediate cash equivalent. Upon what is his confidence based?

It is based upon his estimate of the character of the man to whom he sells on credit, and this brings into close and vital relationship the first two terms at the head of this article, namely, character, credit.

Of course there are other, if subordinate, reasons operating to determine the judgment of the prospective creditor. He must believe that the man to whom his credit is extended has ability enough to make judicious use of the goods or property transferred.

He may need further to believe that the person credited has enough goods or property of his own to cover the possible risks and losses involved in his undertakings; but as before stated, the foundation reason is his estimate of character. If this be lacking, credit fails, for no one will trust a suspected rascal.

One step more, and my task is done. It will be noted that capital is the third term in the caption of the article, and I want to show more clearly than yet appears its relation to character and credit.

A Happy Home.

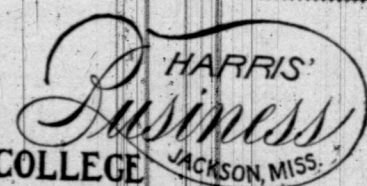
It need not be a home of wealth and luxury—it may be plain, without wealth, with but little adornment, yet filled with love. There hearts trust each other. Men who, out in the world all day, must be continually on their guard, not knowing, whom they may trust, when they come home at nightfall may lay aside their reserve, for they are with those now who love them.

Home is a resting-place for tired hearts. Many of us would not be able day after day to face life with its struggles, its battles, its duties, were it not for the renewal of strength which we receive in our homes. Many are the joys of a true home. True wedded life gives sweet happiness. Husband and wife live for each other, and learn to practice all of love's sweet lessons—thoughfulness, patience, helpfulness, kindness.

Children bring new happiness. The meaning of the home life deepens as they come.

They add to the care, but in the care blessing is folded up. Love's burdens are light, they are gifts of God, and are to the soul what wings are to the bird. A true home is a fragment of heaven, not with heaven's perfect purity and perfect happiness, but having in it something of heaven's love, a prophecy at least of the full life of love in the Father's house beyond the shadows.

What scenes on earth are more beautiful than those which are witnessed in an ideal Christian home—the family gathered at the table, or sitting about the evening lamp, with reading and music and conversation, or bowed in prayer at the family altar? It is easy to be good and true with a holy home life to inspire in us the things that are beautiful and worthy.—Dr. Miller.



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Y. M. C. A. Conference, Asheville, N. C., June 15th to 25th 1900.

On account of the Southern Students Conference of Y. M. C. A., Conference of city Y. M. C. A. workers and Conference of Young Young Women's Christian Association to be held at Nashville, N. C.; June 15th to 25th, 1900, the Queen & Crescent Route will sell tickets to Asheville on June 13th, 14th, 15th and 16th at rate of one fare for the round trip, with final limit June 28th, 1900.

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Ministers and Churches.

Our meeting has been announced to commence the 2d Sunday in June. The entire membership of our church is enlisted. I never saw greater interest in an approaching meeting than was manifested at the close of the service last Sunday morning. We are anxious for a great meeting. Bro. Geo. Robt. Cairns is to be with us. Pray for us.

E. E. THORNTON.
New Albany, May, 28.

NATCHEZ.

I see through THE BAPTIST that my old friend Hon. E. S. Candler, Jr., of Corinth, is a candidate for Congress from his district. If I lived in North Miss., he would get my vote. "Eli got there," now I hope "Zek" will get there.

We are in a great meeting with Bro. Butler and the 1st church of Natchez. Eighteen have already united with the church. Quite a number have professed faith in Christ. One hundred and five for prayer last night, and it looks like we are in for a great blessing.

Bro. and Sister Butler are loved by everybody. Bro. Butler is a most zealous worker and is very influential among the people of Natchez. The pastors of the other churches are attending the meetings and members of other churches come in large numbers.

We would like to spend several months in Mississippi, but will be compelled to return to our Texas work, as we already have more engagements there than we can fill this year.

It is a joy to my soul to see so many excellent young men in every avocation of life from Mississippi College.

We may hold one more meeting in the State before returning to Texas.

I am glad to know that Bro. Cairns is in Mississippi. He is an excellent man and faithful as an Evangelist.

SIDNEY J. WILLIAMS.

ITTA BENA.

Allow me a little space to say a few words about our meeting.

Our meeting started on the 13th and 14th. Bro. Sproles came around and remained with us until the following Sunday. The congregations were good but not as large as might have been at another season of the year. The busy season and bad roads kept many away.

The gospel was preached with power and demonstration in consequence of which, much good has been done. Only one for baptism and six by letter, were added to the church.

While there was not as great an ingathering as we desired we feel that there will be others who will take up their cross and follow the Master.

We have enjoyed having Bro. Sproles with us and feel that we have been personally benefitted.

Fraternally,
L. F. GREGORY.
Itta Bena, Miss.

About one year ago, our worthy pastor of Kosciusko Baptist Church, the Rev. Henry P. Hurt, procured the consent of the noted preacher, George Robert Cairns, of England, to hold a series of meetings in our town during this month.

On yesterday he closed a meeting of ten days service, which was attended by all classes, heartily cooperated in by all churches, and there was never observed more unity of purpose by all, than during his work here, the result being many conversions of people, who will be distributed among the several churches of Kosciusko.

The commodious church house, one of the largest in the State, being filled to its utmost capacity most of the time, so great was the interest.

Not only a multitude of conversions, but the church membership have been invigorated, whereby more good will be accomplished by them in the future.

This distinguished divine is liberally educated, extensively traveled, gifted by nature and intense application, and he is indeed a man of great power in the pulpit.

He asked no financial contribution, but the lavish free-will offerings to him by our people, making a large sum of money and presents, show their proper appreciation of his valuable services.

He went from Kosciusko to Starkville, where he will continue his ministerial work for ten days, thence to New Albany, thence to Lexington, and he then returns to England, to begin a two-month's tent meeting in London.

The older brethren will recall him as the great singer, who sang for the distinguished preacher, Maj. Penn, for three years.

This writer does not know of any preacher to-day, more capable of performing great work for religion. He preaches the gospel with a force, simplicity and fascination that cannot be easily resisted.

Any church and community will be profited by the labors and presence of this man of God.

Fraternally,
JAMES F. MCCOOL.
Kosciusko, Miss., May 28, 1900.

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Fraternally,
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Kosciusko, Miss., May 28, 1900.

Post Checks.

A bill is now pending in Congress authorizing the issuance by the government of "post checks," which are designed to take the place of money orders. This bill provides that all treasury notes and certificates now in existence shall be replaced by notes and certificates of similar style, bearing on their face blank spaces for use as checks when desired. Under ordinary circumstances these bills are to circulate as currency, with the space left blank. When a person desires to remit a certain sum of money, he writes on the bill to be sent, after the words "pay to" the name of the payee, and enclose the bill by common mail to the address of the payee. The bill of money has now become a special draft on the treasurer of the United States. The fee is to be a 2-cent postage stamp, which is to be placed on the bill of money (now a check) and cancelled. This check is payable at any post-office, after identification of the payee. The pending bill provides for the issuance of \$50,000,000 in fractional paper currency, to replace same amount of larger denominations now in circulation. The fee on a fractional post check is to be a 1-cent postage stamp to be attached and cancelled. When this check reaches the treasurer of the United States and is paid by him, it is cancelled. It has now performed its mission. It goes to the macerating machine, where it is destroyed, while the treasury issues another to take its place.

This arrangement, if it becomes a law, will very much simplify small commercial transactions by mail. This would largely increase the clerical force in the treasury department, but would very much decrease the work of the postoffices. We do not know whether this would decrease the pay of postmasters, but presume it would not.

JESSE FRENCH PIANOS

AND ORGANS HAVE BEEN RECOGNIZED AS THE MOST POPULAR INSTRUMENTS IN THE WHOLE SOUTHWEST FOR NEARLY THIRTY YEARS.

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(Patent Attorneys)

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BUCKEYE BELL FOUNDRY

THE E. W. VANDEUSEN CO., Cincinnati, O., U.S.A.

Bells made of Pure Copper and Tin only.

JOHN H. HARRIS, CHAIRS, SPRINGS, &c.

ALSO CHAIRS, SPRINGS, &c.

Makers of the Largest Bell in America

Deaths.

Heavy Loss.

Within the last ten days our Summit church has sustained a heavy loss. Two of our most worthy members, viz.: Mrs. Aletha A. Cotten and Captain Alfred A. Boyd have crossed over the river. The first lingered for several weeks but on the morning of the 17th inst. the end came with peace. The latter went away suddenly on the morning of the 26th inst. but in full armor and therefore ready.

Yours truly,

I. H. ANDING.
Summit, Miss., May 29th, 1900.

Vernon and Josea Davis.

These two brothers, sons of Rev. Andrew F. Davis of Pinan, Pike county—aged respectfully eleven and eighteen years, now sleep side by side in the city of the dead. The first fell a victim to pneumonia on the 23d of March, 1900. The other from the same disease the 12th of April. These were worthy sons.

What a void is made in the home and felt in the hearts of the family of our dear brother Davis! 'Tis blessed to entertain the hope that they sweetly sleep in Jesus.

I. H. ANDING.

Mrs. Mary Lee Fox.

Mrs. Mary Lu Fox, wife of Dr. G. L. Fox of State Springs, Miss., on May 6th.

At the age of 17 she gave her heart and life to God from which time her life was godly. Deeply pious and consecrated her noble traits of character blended with grace and modesty of manners, won for her a multitude of friends. Her meekness and gentleness of spirit shall not upon loose its power with those who knew her. She leaves a husband, two children and a host of relatives and friends to mourn her loss. In her last hours she requested that the writer come back and preach her funeral sermon, which thing he did.

W. A. STRANBURG.

Married.

Ball—McCoy.

At the residence of the bride's father near Winona, Miss., May 23d, 1900, Rev. W. P. Price officiating, the Rev. A. C. Ball and Miss Maude McCoy. The bride is one of the prettiest in the county, while Mr. Ball is one of the best pastors of some of the best churches in the country.

W. P. P.

LITTLE FOLKS.

Hello! No one but "an old time friend." has been so long since I wrote for your columns that I fear a "critic's eye," for I am a little girl, and like most little folks, a very poor writer.

I am at home to-day for the first time in a number of days. Have been visiting my little cousins, the little Misses' Barketts. Of course

we had a fine time playing come again, "Daisy," by bye.

RIED BASS.

Bassfield, Miss.

TO THE BAPTIST:

A May-greeting to you all! Well, let me tell you about our little town yesterday. Several of us girls, among them were my sisters Ora and Ried and my cousins Maggie and Clara Burkett, all of this place, went on a little "flower-picnic," as we suitably called it. We gathered some beautiful flowers and ferns. Once we stopped to act as "stylish milliner," and some of us made a beautiful hat of green leaves, and some of them were so laden with flowers that the "roof" would almost "fall in." Well, we did have the fun! so cousins don't inquire.

To-day is brother Calhoun's birthday. He is just five months of age, and the sweetest treasure on earth to us. We all think him a dear, sweet "baby-boy." Cousins I am reading a very interesting book, of which I will tell you some other day.

Your little friend,

ELLA MAY BASS.

Bassfield, Miss., May 14, 1900.

The Baptist.

A good religious newspaper, with pure family reading, with an exposition of the Sunday-school lesson, report of Woman's Work, Temperance and B. Y. P. U. Departments, with news from ministers and churches in our own State and from the Lord's cause in all lands, is an unspeakable blessing in every home. Better give up some petty indulgence which will cost ten times as much a year as the subscription to THE BAPTIST and have the paper in the house for your self and family to read in spare moments.

Pastors would find it a help to the progress of their work if they would put the paper into all the homes of their parishes. It would be, so much easier to raise funds for Missions, Ministerial Education, Sustentation, Mississippi College, etc. It would help the deacon in raising the pastor's salary.

W. H. PATTON.

Baptist Why and Why Not.

I have one hundred copies of this book and will supply the trade in Mississippi at publishers prices, post paid \$1.25. Please send your orders to me at Winona.

A. V. ROWE

The Census and Persons Away From Home in June.

The count of the people in the the United States will begin in all parts of the country June 1, and end in the cities two weeks later and in the rest of the country before the close of the month. The people are to be counted at their places of residence, but as many persons and families will be away from their homes during June there is some danger that such persons will not be counted. If they are not counted, the locality in which they live will be misrepresented to that extent, and in some cases this misrepresentation may be enough to affect the representation in Congress of the State from which they come. Local pride and state pride, therefore, should influence all such absentees to take reasonable precautions against being omitted from enumeration in their places of residence. Such omissions are most likely to occur in the large cities where families close their homes and go elsewhere for the summer. The occurrence of the Paris exposition this year is likely to increase the number absent from the country.

In all cases of contemplated absence the head of the family is requested by the Census Office to communicate with the supervisor of the district in which he lives. He is also requested to leave information regarding his answers to the question which are to be asked with some responsible neighbor who will agree to see that it reaches the enumerator on his rounds. Such information might better be left as a memorandum in writing, as in that case it is less likely to be overlooked. The questions to which answers are desired apply primarily to the population, but also to all farms and manufacturing establishments. They are being published from time to time in the press of the country.

By taking this trouble the absent citizens will do justice to his locality and his state, and materially aid the Census Office in the performance of its duties.

PILES CURED WITHOUT THE KNIFE.

All druggists are authorized, by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

This is a new discovery, and is the only Pile remedy sold on a positive guarantee, no cure no pay. Price 50c.

If your druggist don't keep it in stock send us 50 cents in postage stamps and we will forward same by mail. Manufactured by Paris Medicine Co., St. Louis, Mo.



MORE THAN
A BILLION
OF DOLLARS

ON
DECEMBER
THE 31st
1899

The Mutual Life Insurance Company of New York

RICHARD A. MCCURDY, Pres.

HAD

\$1,052,665.21 of Insurance
in force

It has paid policy-

holders since

1843 \$514,177,946

and

Now holds in

trust for them \$301,844,537

Careful Investments
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Loans to the Insured

HAVE
BROUGHT
THESE
GREAT
RESULTS

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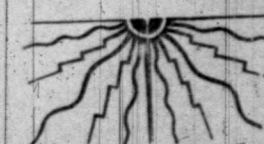
618 COMMON ST.

NEW ORLEANS, LA.

R. P. Moore

Agent

JACKSON, MISS.



Woman's Work.

Somewhere.

Somewhere, in fair, sweet lands where
night ne'er falleth
Life in completeness evermore
abounds.
And they who left us kneeling by the
couch
Those peaceful realms of endless joy
have found.

Though earth to earth, no death can
blight or wither
The gift of life the sovereign Lord
bestows.
And safe in his fair Land of Promise
somewhere
His own may dwell, and live forever-
more.

And gentle spirits that have roamed
earth's pathways
In sweet companionship and joy and
pain
Though for a brief spell far apart must
wander
Somewhere—oh blessed thought, will
meet again.

Dear faces that now beam on us never,
Dear hands that clasped our own in
loving trust,
Sweet voices in this sphere hushed for-
ever,
Somewhere, somewhere, will be re-
stored to us.

—ERON OPHA GREGORY.

The "Gospel Boat."

Being face to face, and having
the pleasure of a personal hand-
shake with the returned mission-
aries is indeed inspiring, and there
was nothing more helpful and en-
couraging at the Convention than
the talks made by the missionaries
to our W. M. U. at Hot Springs.
We had the pleasure of hearing
Bros. McCoy and Cheachuk, two
splendid Christian Indians who
are doing such noble work among
their own people in the Indian Ter-
ritory! Mrs. Chastain from Mex-
ico gave us an interesting talk, also
Mr. Sears and Miss White from
China. They all made us feel we
were one, with one purpose, that
is, to present to the world Christ
and Him crucified as the only sal-
vation from sin; but we were par-
ticularly drawn to Miss White,
since she is a woman trying to save
women.

The women of China cannot be
reached by the men missionaries,
since they are bound, as it were by
chains—having no privilege what-
ever, never allowed to appear at
public gatherings where men are,
or to take notice of anything on
the street when walking along,
never looking to the right or left.
These long-practiced customs have
such a hold on them it is almost
impossible to break them, so the
only way to reach the women is to

go into their homes and teach
them, and no one can do this but a
woman.

Miss White has been engaged in
this work for several years. You
know there are no railroads in
China, and most of the traveling is
done in boats. Those used by the
Chinamen are indeed uncomforta-
ble. They are so low you have to
stoop to get in the doors, and then
when you are in, cannot always
sit erect, and she tells us also that
they suffer intensely from the
smoke. So most of her talk was
a plea to the W. M. U. for enough
money to buy her a boat—not only
would it be comfortable and con-
ducive to her health, but in taking
these trips to different villages
they always have to carry their
own bedding, provisions, and
other supplies, and this "Gospel
Boat" would also furnish them a
home while on such trips.

All the sister states sympathized
and responded so heartily to her
request. Not only was the amount
raised necessary to purchase the
boat, but also enough to pay the
expenses for running it for a year.
Now this is what I am anxious
to tell my dear sisters. We were so
pleased to hear the sisters of Mis-
sissippi pledge from different
churches and associations sixty
dollars (\$60.00) towards this fund,
which I am sure you will take
pleasure in helping to raise.

To hear Miss White speak of her
work among these benighted sis-
ters urged us to "go forward," and
after such a liberal response to her
call, we all, with one heart and one
voice stood and sang—

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

B. B.

To the Baptist Women of Mississippi.

DEAR SISTERS:

When brother Bailey and our
Secy., Mrs. Wood, asked me to
write you concerning our Woman's
Mission Work, we greatly felt
our inability, yet God knows we
wish to live a life in His service.
He, in all things, is our strength
and faithful guide. Had you for-
gotten we had a department in
Our Baptist for Woman's Work?

Dear sisters, will not more of you
write us about your home societies?
Tell us your plans of work, and thus
strengthen the work and workers,
especially our Sec. Mrs. Woods,
who at our recent Baptist Con-
vention said to us: "When our wom-
en fail to report I sometimes get so
discouraged I am driven to my
knees and beg of Him strength."
I always get it and pass onward."

For Christ's sake, Mrs. Woods
gives half her time to missions.
Think of it, mothers, what are we
doing for a lost world? Are we
fulfilling our mission as Christian
women in a Christian land?

At Hot Springs we felt proud of
our Mississippi report leading
many of our sister states; yet it
was so far short of what it might
have been. Could you in person
know the needs of this and foreign
lands—of the foreign lands as Miss
C. White, who after eight years of
hard work among the Chinese
women described it to us, you
would then be willing to make a
personal sacrifice. The money
would rain into our barren field.
God grant us just such a blessing.

Dear sisters the morning of our
own State Convention dawneth.
Come, wake up, let us all meet in
Jackson, clasp hands and make step
one pull for God. Let us keep
with our great mission spirit of the
twentieth century. Let every Bap-
tist woman in Mississippi be filled
with sympathy for our poor, op-
pressed, starving neighbors—starving
for the Bread of Life. God's
call has been sounding down the
ages. May we Christian women
of Mississippi catch the inspira-
tion of the hour, and with one
mighty effort send the gospel ring-
ing from shore to shore.

"If ye shall ask any thing in my
name, I will do it."

MRS. LULA G. MAXWELL,
Vice-Pres. W. W.,
Fair River Ass'n.
Brookhaven, Miss.

Some Impressions Received While At-
tending S. B. Convention at Hot
Springs, Ark.

One who attends the S. B. Con-
vention for the first time, is lost in
wonder at the great host gathered
together for the advancement of
the Lord's Kingdom here on earth.
It was a beautiful sight to see so
many of his children assembled
together in perfect harmony.

I did not hear a single discord-
ant voice.
One of the most touching scenes
that I saw at the Convention was
the presenting of the beautiful sil-
ver vase by Dr. Lansing Burrows
to the beloved Dr. I. T. Tichenor,
the ex Secretary of the Home Mis-
sion Board. As Dr. Tichenor came
forward to receive the vase there
was not a dry eye in that vast au-
dience.

When some one commenced to
sing that old song "Happy day
that fixed my choice on Thee, my
Savior and my God," and the
brethren crowded around Dr. Tich-
enor to shake his hand, it was
touching and made you feel that

it was good to be there, and to
hear that song sung by hundreds
that could sing it from their hearts.
When I went in where the ladies
were holding their meeting I felt
that I was in the presence of those
that had consecrated their lives to
the Master.

In listening to the reports of
what our women all over this
Southland are doing, it was won-
derful. Our own State had a good
report, but how much better it
could have been if all of the sisters
would take more interest. What
we need is to read more. I wish
that we could put the literature of
the S. B. Convention into the
hands of every woman in the
Southern States. What an ad-
vance there would be in our work.
When the returned missionaries
were telling of their work in foreign
fields and the hardships some had
to endure, of how the people would
come to them begging to be told of
Christ, it made your heart go out
in pity and love, and you would
resolve in your heart to do every
thing that you could to send some-
one to teach them the way of life.
The foreign board asked for more
missionaries to be sent.

In China the call is for more
women missionaries, for it takes
the women to reach the women of
China.

May not the Lord call some one
from this State to go and carry the
blessed news to the Chinese, is my
prayer.

BELL STIGLER.

Important.

Two special days; with two col-
lections! The second Sunday in
June is our Children's Day, and
the collections are used for our
Bible fund, with which we send
the Word of God into destitute
places.

The last Sunday in September
is Missionary Day in Sunday
schools. Collections are taken and
sent to the Sunday School Board,
and then forwarded to the Home
and Foreign Board. The W. M.
U. prepares the programs for these
days, and have contributed much
to make them successful, both in
raising money and in educating
the children.

RECOMMENDATIONS OF S. S. BOARD.

The Central Committee is very
desirous that both these days be
observed in our State. When this
notice reaches you the Secretary
will have received the literature
for Children's Day, and will gladly
forward to any Sunday School in
the State. Let every Sunday
School observe the day. Write
Mrs. W. R. Woods, Secretary,
Meridian, Miss., and she will
gladly send it.

A. R. W.

Temperance.

How one Glass of Wine Changed the
History of the Country.

It is said that a single glass of
wine probably wrecked the Demo-
cratic party in 1860. The story is
worth telling. After the breaking
up of the National Democratic con-
vention at Charleston, the party in
Georgia held a State convention.
Great excitement prevailed. The
leaders of the party could not agree.
It was a critical period.

The majority report endorsed the
seceders or bolters at Charleston,
while the minority report opposed
their action. The leading cham-
pion of the minority was Herschel
V. Johnson, and his followers were
confident that his eloquence and
logic would carry the day. It is
quite likely that such would have
been the case but for an unfortu-
nate mishap. Ex-Governor John-
son began his speech before the
noon adjournment on the second
day, and concluded after dinner.

Old men who remember that
speech say that it was a powerful
argument, and the impression
gained ground that after the noon
recess the speaker would demolish
his opponents with a few sledge
hammer blows.

But the over-confident friends of
the minority report were doomed to
disappointment. Johnson felt the
strain of the morning session so
much that he was unable to eat
anything, so he took a glass of
wine upon an empty stomach to
strengthen himself. That one glass
of wine, perhaps, changed the des-
tiny of the nation.

The great orator resumed his
speech, but the wine had nause-
ated him. He was bazy, verbose
and unintelligible at times. His
style of argument lacked vigor,
consistency and positiveness. His
friends looked at one another in
despair. The men on the other side
were exultant. It was evident that
the speaker had damaged his own
cause.

Then Howell Cobb and Henry R.
Jackson followed each other for the
majority report. They spoke with
an air of expectant triumph and
captured the convention.

The majority report was adopted.
It is unnecessary to follow the his-
tory of the next few weeks. The
National Democracy was complete-
ly disrupted and put two tickets in
the field. Lincoln was elected,
and the country was plunged into
civil war. Had Johnson succeeded
in inducing the Georgia conven-
tion to adopt his conservative ideas,
it is safe to say that other Southern
States would have fallen into line

with our commonwealth, and the
National Democratic party would
have remained united.

This is the story of what a little
glass of wine did. It ruined a
great party, caused a disastrous
war, and besides the loss of life in
the South, over \$4,000,000,000.
Perhaps this is rather speculative,
but there are many who believed it
a generation ago.—Atlanta Consti-
tution.

The Robbery of the Home.

"Papa, will you please give me
fifty cents for my spring hat? Most
all the academy girls have theirs."
"No, May, I can't spare the
money." The request was persua-
sively made by a sixteen year old
maiden as she was preparing for
school one fine spring morning.
The refusal came from the parent
in a curt, indifferent tone. The
disappointed girl went to school.

The father started for his place of
business. On his way thither he
met a friend, and, being hail fellow
well met, he invited him into Mac's
to get a drink. As usual there
were others there, and the man
that could not spare his daughter
fifty cents for a hat, treated the
crowd. When about to leave he
laid a half dollar on the counter,
which paid for the drinks. Just
then the saloon-keeper's daughter
entered, and going behind the bar,
said:

"Papa, I want fifty cents for my
spring hat." All right," said the
dealer, and taking the half dollar
from the counter, he handed it to
the girl, who departed smiling.
May's father seemed dazed;
walked out alone, and said to him-
self, "I had to bring my fifty
cents here for the rum-seller's
daughter to buy a hat with, after
refusing it to my own daughter.
I'll never drink another drop."

This is a specimen of the whole-
sale robbery of the home which the
saloon is practicing everywhere.
And there are thousands of men
whom such an object lesson as this
man saw that day would not in-
fluence to give up the habit of
drink. And it is not only spring
hats, but winter clothes, shawls,
shoes and stockings, and daily
bread, and fire to warm the family
hearth, that the saloon is stealing
from three million families in this
land.—National Temperance So-
ciety.

How to Buy Drinks.

An actor once gave some advice
to a friend in these words: "My
Dear—: The gallon of whiskey
costs about \$3, and contains about
sixty-five fifteen cent drinks. Now,

if you must drink, buy a gallon and
make your wife the bar-keeper.
When you are dry, give her fifteen
cents for a drink, and when the
whiskey is gone, she will have
after paying for it, \$6.75 left, and
every gallon thereafter will yield
the same profit. This money she
should put away, so that when you
become inebriate, unable to sup-
port yourself, and shunned by every
respectable person, your wife may
have money to keep you until your
time comes to fill a drunkard's
grave."—Battle Cry.

Without Wine Sauce, Please.

A young man sat at a hotel table
with a gentleman and a lady friend
for whom he felt the greatest re-
spect. The waiter said to the
gentleman:

"Will you have some pudding
with wine sauce?"

"Yes," was the answer.

The young man's graving for
strong drink was aroused at the
mention of the wine sauce, and he
also was about to reply affirma-
tively to the waiter's question, when
his lady friend quickly said:

"Pudding without wine sauce,
if you please."

"Without wine sauce," came
the young man's reply.

Afterward, in the parlor, he said
to her:

"I want to thank you for doing
me a great favor."

She looked astonished. "You
do not know what it meant to me
when you said at the dinner table,
'Pudding without wine sauce, if
you please'."

He then told her his struggle
against strong drink, and how near
he had come to falling, saved only
by her timely example.

For the

WEST

—TAKE THE—

CHOCTAW ROUTE!

Twenty-five miles the shortest line.
Elegant Passenger Service.
Quick Time.
Free Reclining Chair Cars
and Pullman Sleepers.

Memphis to Hot Springs
Without Change.

This is the only line operation
through cars between above points.
For full particulars, address
F. D. BLACKMAN, C. H. ANGLE,
Trav. Pass. Agent, Com. Agent,
Chattanooga, Tenn., Atlanta, Ga.
J. H. HOLDEN, Traffic Manager,
Apr. 1 1901 Little Rock, Ark.

The Pill that Don't GRIPE. 50 Pills 25c.
Ask for Grove's Painless Liver Pills.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Dis-
covery cures all kidney and bladder
troubles; removes gravel, cures dia-
betes, seminal emission, weak and lame
back, rheumatism, and all irregulari-
ties of the kidneys and bladder in both
men and women. Regulates bladder
trouble in children. If not sold by
your druggist, will be sent by mail on
receipt of \$1. One small bottle is two
months' treatment, and will cure any
case above mentioned. Send for test-
imonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 629, St.
Louis, Mo.
For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery
for bladder and kidney trouble, and
would not take a thousand dollars for
the benefit received from using one bot-
tle. I feel that I am permanently cured.
I make this statement from a sense of
duty that I owe to those likewise af-
flicted and trust that they will take
advantage of the information and real-
ize the truth of my assertion.

G. H. FOSTER.

THE WEST.

THE BEST WAY

—IS VIA THE—

IRON
MOUNTAIN
ROUTE

and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

Is offered by the above lines for this
Convention. A rare chance to visit the
great Government Reservation and
health and pleasure resort. Descrip-
tive and illustrated matter on Hot
Springs mailed free, and information as
to schedules of special trains and other
information desired will be promptly fur-
nished by addressing H. C. Townsend,
G. P. & T. A., Iron Mountain Route, St.
Louis, Mo.; R. T. G. Matthews, T. P. A.,
Louisville, Ky.; I. E. Rehlander, T. P. A.,
Chattanooga, Tenn.; Ellis Farnsworth,
T. P. A., Memphis, or J. C. Lewis, T.
P. A., Austin, Texas. April 1

EXCURSIONS TO THE WEST.

The Iron Mountain Route will sell tick-
ets to points in Arkansas, Tex-
as, Louisiana and other western states
at one fare, plus \$2 on the following
dates: June 5th, 19th, July 3rd, 17th,
August 7th, 21st, Sept. 4th, 18th, Octo-
ber 2nd and 16th. These tickets will
admit of stop-overs at any point desired
on the going trip 15 days; good three
weeks to return. The IRON MOUN-
TAIN is the through car line and fast
mail route. For rates and other infor-
mation address:

Ellis Farnsworth, T. P. A.
H. D. Wilson, P. & T. A.
214 Main St., Memphis, Tenn.

If troubled with Dizziness, Furred
Tongue, Bitter Taste in Mouth, Bloating
Feeling after eating, Constipation or
Sick Headache, use Dr. M. A. Simmons
Liver Medicine.

B. Y. P. U. Department.

BY W. P. PRICE.

Cincinnati, July 12-15.

Did you read this department last week? If not, turn and read it now, and then file it away for future use. Of course we knew all these facts before, some of us did, at least, but it is delightful to see how another, finding them, embraces them and tells them to the world.

Have you not read in the OLD BOOK something about the heaven that leavens the whole lump?

Are you a Baptist? Don't apologize for it then—unless you are a very weak one; in which case, it should be your daily effort to grow strong in the faith. And such matter, as that above referred to, is about the kind of *patulum* on which you ought to feed.

It is expected that fully 20,000 people will attend the Cincinnati convention. It will be the last great Baptist convocation of the century, and in many respects the greatest. It is to be purely a religious meeting, which is more than can be said of some meetings in the past. *Apostleship* is the keyword, and the list of the speakers is about the best that could be found between the two oceans. Indeed, in making up the program, they have crossed the oceans, and the convention preacher is the pastor of the Regent Park Baptist church, London, who is said to be the greatest living Baptist preacher in England. If this be true, it is worth going all the way to Cincinnati to hear him.

We must have at least fifty from Mississippi in attendance upon this convention. All the railroads offer one fare for the round trip, which from no point in Mississippi will be more than \$20.00. I hope to be able to announce next week which route we will take. We have choice of two great roads—the Illinois Central and the Southern.

This is the best season of the year to run a B. Y. P. U. successfully. In most of our churches, our boys and girls are now returning from school, and many of them are full of enthusiasm and good work. Many of them have learned how to play on the organ and sing, and can be of great help in our meetings. Here at Winona we are already feeling the uplift from the homecoming of so many of our young people, which is doubtless true of many of our churches.

If any of our Unions are anxious to do something that will be helpful to your church let them do this: Send your pastor to the Baptist State Convention at Jackson next July. Having done this urge every member of your church that is able to go to the same meeting himself—and then, go yourself.

(Daily Bible Readings.)

Monday, June 4.—Ruth 3.
Tuesday, June 5.—Ruth 4.
Wednesday, June 6.—1 Samuel 1.
Thursday, June 7.—1 Samuel 2.
Friday, June 8.—1 Samuel 3.
Saturday, June 9.—1 Samuel 3.
Sunday, June 10.—Luke 13: 20-21. Lives that Lift.

(The Daily Readings are copyrighted by the Baptist Union.)

MAGNOLIA.

DEAR EDITOR:

The Magnolia B. Y. P. U. met yesterday afternoon with an attendance of twenty. Mr. W. H. Hough led. Mr. Rowan and Mr. N. T. Tull gave us some interesting words.

We all enjoyed a very pleasant evening. Miss Nannie Walker gave us a very interesting paper on William Carey.

I trust all our Unions have been moving along smoothly in their work since we last wrote.

Sincerely,
ELLA ROBERTS,
Sec. and Treas.

May 28, 1900.

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Our fee returned if we fail. Any one sending sketch and description of any invention will promptly receive our opinion free concerning the patentability of same. "How to Obtain a Patent" sent upon request. Patents secured through us advertised for sale at our expense. Patents taken out through us receive special notice, without charge, in THE PATENT RECORD, an illustrated and widely circulated journal, consulted by Manufacturers and Investors. Send for sample copy FREE. Address,

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Facts About Paint

Sutcliffe & Co., Louisville, Ky., publish a book on use, selection and application of paint. It is of great value to any one having painting to do. Our readers can procure a copy by writing this firm for Book No. 93.

KNOX
STRAW
HATS!

Are now ready for inspection, at

JOHN CLEARY'S,
South State Street

GOOD NEWS

FROM

Lauderdale Springs.

It will be good news to all who desire Health, Rest or Pleasure, to hear that this Famous Summer Resort has been refitted and will be open for the reception of guests on the 10th day of June. Extensive preparations are nearing completion for

The Entertainment of Guests.

And the Restorative Properties of the Health-giving waters of the Springs and the Beautiful Grounds, will be supplemented by Splendid Table Fare, Superior Service and Comfortable Rooms. It is the purpose of the present management to make Lauderdale Springs

The Most Pleasant and Attractive

Summer Resort in this country, and no trouble or expense necessary to secure that end, will be spared. These Springs are unsurpassed by any other in the variety and virtue of their Mineral Waters and beauty of location. They offer health to the afflicted; rest and recuperation to the weary-worn, and pleasure to all who visit them. Persons desiring to try these Waters, should send in their applications for rooms and board without delay. Conveyance will meet all day trains, and upon request will connect with night trains.

Location of Springs.

One mile from Lauderdale depot on the M. & O. Railroad, 18 miles north of Meridian.

For rates of board and other information, Address,

LAUDERDALE SPRINGS,
Lauderdale Miss.

Notice.

I trust that some brother, on reading this notice, will, immediately, send Rev. A. J. Miller, of Yazoo City, a minute of the following associations: Bethlehem, Bethel, Calhoun, Chester, Chickasaw, Coldwater, Columbus, Fair River, Gulf Coast. This will cost you but a moment's time, and a two-cent postage stamp, but it will be of great value to our Statistical Secretary, who is anxious to bring before the Convention at Jackson in July, the best statistical report ever prepared of our work in the State. Help him by putting in his hands needed information.

E. E. THORNTON.

The New Route Between the East and West.

Choctaw, Okalahoma and Gulf R. R. Co. affords quickest time from Memphis to Hot Springs and points in Arkansas, Oklahoma, Indian Territories, Texas and the West. Pullman Cafe sleepers and free-reclining chair cars on all trains.

J. F. HOLDEN
Henry Wood, Traffic Mgr.
Gen. Mgr.
Little Rock, Ark.

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